UNITY

Freedom, Fellowship and Character in Religion

LUME XXXI — CHICAGO, APRIL 6, 1893 — NUMBER 6

UNITY

A WEEKLY JOURNAL OF RELIGION

ESTABLISHED IN 1878

NKIN LLOYD JONES, SENIOR EDITOR

EDITORIAL CONTRIBUTORS:

RD BARTRAM, BLAKE, ES F. DOLE, R. EFFINGER, . HIRSCH, RICK L. HOSMER, M C. JANNETT, W. GOULD, T. LEONARD, JOHN C. LEARNED, EMMA E. MAREAN, R. HEBER NEWTON, WILLIAM M. SALTER, MINOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND, CELIA P. WOOLLEY.

A YEAR. 10 WEEKS ON TRIAL FOR 10 CENTS. SINGLE COPIES 5 CENTS.

rtising, 12 cents per line; business notices 24 er line. Advertisements of book publishers d direct; other advertising through LORD & S, advertising agents, Chicago and New York. ers of UNITY are requested to mention this when answering advertisements.

nity Publishing Company,

175 DEARBORN STREET, CHICAGO.

Contents.

RIAL. PAGE.

es 41

Predicament of the American Uni-

tarian Association 41

Wars and Present Wickedness.—

H. M. S. 42

eral Religion at the World's Fair.—

A. W. Gould 42

and Things 42

Triumphs of Science 42

RIBUTED AND SELECTED.

of Omission.—MARGARET E. SANG-

STER 43

Prism in My Window.—JUNIATA

STAFFORD 43

ut Investing your Million.—*J. C.*

Hodgins 43

ontrast 44

CH DOOR PULPIT.

Christian Name.—REV. JOHN C.

LEARNED 44

STUDY TABLE 45

S FROM THE FIELD 46

HOME 47

Editorial.

EN are learning to care less for s and more for aims. The h ideal is becoming the church cal.

is great to live in the holy land erty! The blessed God-reveal-ge of science! This apocalyptic ry of progress! What are we in return for this high privi-

E bitterest calamity which old an bring is the paling of enthu- the loss of courage; when the alts in the presence of its ideals, the passion for excellence ens and sacrifice becomes less then are we indeed beginning w old and our future will not be y our past. We have broken unication with the Lord of Life he lines are down between us eaven.

ORRESPONDENT writes "When goes out of moral government must come in or the last state is than the first." The remark alled out by thinking of those who are in our Liberal churches simply because they hate orthodoxy, rather than because they love the positive affirmations of the Liberal faith. This period of negation is a philosophic one through which many souls must pass. But it is a period of sterility and one to be escaped as soon as possible. It is only when one passes out of the "Everlasting Nay," through the "Center of Indifference," into the "Everlasting Yea," as Carlyle has shown, does the soul bloom into sweetness and light; become a power for the elevation of the society in which it moves. Let us build, not on the things we do not believe or cannot believe, or against other people's beliefs, but build on those sweet verities that appeal to the universal heart, that commend themselves to the growing mind; the verities of life and not of dogma; of conduct and character and not of creed and names.

THE following extract from a private letter from the President of the Brooklyn Ethical Association contains matter of so much interest to our UNITY readers that we publish it for their benefit. We have for a long time noted the admirable progressive work done by Mr. Brockway in his prison and would be glad to do all we can to spread an acquaintance with his methods, hoping that other institutions may be induced to go and do likewise.

I have long cherished a good resolution to drop you a line and let you know how much I have enjoyed and appreciated some of your recent sermons in UNITY, especially the "counterblast" against tobacco—which was more effective than King James's—and "No Sex in Crime." Our Ethical Association course has taken us to this topic—to both these topics, I may say—this season, and brought a more vivid realization of them, if possible, than I had before. I have twice spoken to the 1,500 inmates of our State Reformatory at Elmira, and several of the members of our Association have likewise been invited to contribute to the course of Sunday evening lectures on "Civilization" which Mr. Brockway has inaugurated in that admirable institution. I hope you know something of it. I will ask Mr. Brockway to send you the Year-Book which will explain the admirable work they are doing—the best, I think, in the line of reformatory work for criminals that is done anywhere in this country.

Faithfully yours,
LEWIS G. JANES.

ELECTRICITY, the mystery of the laboratory, the wizard of the workshop, the prophet of the coming fraternity of man, in its weaker currents shocks; increase the voltage and it will hurt the body; increase it still further and it brings instant death. But travel on that road, raise its intensity many degrees more and you can receive it in your body harmless as sunlight. Bone and sinew, heart and brain, become as it were transparent to the mighty potency. There is something strangely suggestive in a spiritual way in this one of the later discoveries of the electrician. There is a thought of God that brings fear, terror, superstition; increase it a little more and it becomes tyrannical, exclusive; still more of the thought of God, and it kills the interest in this life, makes its pleasures dross, its privileges a burden. But raise the thought of God into its infinite potency, fill all time and space with His majesty, realize that He is co-extensive with law and then realize that law is ever making for grace, that it is one with love, and He becomes the informing light of body and mind, a quickening radiance making holy heaven and hell, revealed in all things visible, —winter majesty, spring beauty, and summer glory; but revealed most of all in that hidden life of the soul, by means of which all visible and tangible things become beautiful, helpful and holy.

THE Free Religious and Radical movement was everywhere nurtured along the lines of a perfect freedom, emphasizing constantly the protest against the authority of creed, bible or person. The stand was made for the untrammeled reason, for intellectual honesty. The *Radical* was not the *Arena*, as Freeman Clarke once wished it might have been called, for the desire was not to furnish an intellectual battle-ground merely, if at all, but to state with increasing clearness the grounds for the "New Protestantism," the reasons why encroachments of church and state on individual judgment should be resisted. It had its birth in the action of the New York Conference, which was the first open move to persuade the Unitarian churches from their heretofore independent congregational basis, the famous preamble being sign and token of such departure. In vain the agreement that the offending phrase of "Lord and Master" should not be binding on the minority! At home in their hitherto independent parishes, the shadow of the new creed fell on their labors, the conservatives pointing to the National Conference as authority for their definition of Unitarianism. They preferred not to argue it out at home, but to insist that the radical minister was not Unitarian and therefore not eligible to a Unitarian pulpit. However, practically, the radical revolution did not turn backward, but gathered new impetus. The *Radical* and the Radical clubs, and the Free Religious movement followed, carrying the liberating word far beyond all expectations. In fact, if the truth may be told, the conservative young man entering the ministry in those days was apt to be not altogether edifying even to the conservatives. They "liked best," as one once was so honest as to confess, "to hear a radical preach even though he was unsound on some doctrinal points."

SOME years ago All Souls Church in this city inaugurated a Good Friday Memorial meeting and already it has grown in beauty, tenderness and real communings of spirit so that no event in its calendar is more likely to stay and grow. This outline of the proceedings last Friday night will serve only as a very inadequate hint at what is not to be reported—too tender and sacred for print. A few touches of flowers, all of them with some touch of personal meaning and memorial love; a hymn sung together, reading responsively that part of the service to Jesus found in the Unity Sunday-school Services and Songs, a word of prayer, a simple song volunteered by one of the members present, a song of nature and of hope; then a few very informal words by the pastor, confessing their place in the great stream of history, their appreciation of and love for the peerless Man of Nazareth, and then some more near words of the losses of the year, the church absentees who had gone to the other side. They were called by name. One member contributed unexpectedly a little written tribute to one of their much beloved. Then the thoughts wandered outside church lines to the great ones, those whom the nations mourn. Thoughts of immortality were easy and the sense of deathlessness was very near. Then another hymn, "It singeth low in every heart," a word of benediction running into communion thoughts, and the company resolved itself naturally and simply into a social party that for an hour or so helped themselves from the very light refreshments, just crackers and water or lemonade, which were daintily set forth on a table in the church parlor. All was cheerful, natural, simple but sweetly touching — reassuring us that the rational church will surely clothe itself with beauty. The Free spirit will know how to use symbols, aye, and ceremonies too, only they will be of the free, and natural kind appealing to the human life and experience of to-day. We venture this brief report of what for several years has gone unreported and still would remain so were it not for the hope that others may try something of the same kind and find it as they have at All Souls, truly, one of the means of grace.

The Predicament of the American Unitarian Association.

The American Unitarian Association finds itself in peculiar financial distress. Some of its friends have recently been coming forward with commendable generosity with special contributions to relieve it from the predicament which an over-drawing of its funds has brought upon it. Its unusually heavy expenses of the last two or three years have made serious inroads upon its invested capital and it is trying to retrieve its lost balance. This is right, and its friends everywhere should take hold and help bring about this re-adjustment. The Association follows up its vigorous appeals with as vigorous retrenchment. It is calling in its missionaries, those in the Missouri valley and in Michigan have been withdrawn, and the field-man on the Pacific coast seems to be abandoned for the time. Notice has been served upon both the divinity schools that the usual employment of the students in missionary work during vacation months will not take place this year. All these steps are greatly to be regretted, but still, justifiable, when demanded by financial integrity. But we cannot think that this retrenchment will correct the balance sheet, or that the deficiency has been caused by too great an outlay in missionary work real and aggressive. There has grown within the last six or eight years an expensive and elaborate system of "superintendence" which seems to us to be out of all proportion to the missionary money at the disposal of the A. U. A. In its ideal it has tried to maintain at least six division superintendents of the costly kind, all of which, with perhaps the exception of the Middle States superintendent, have been chiefly sustained by the A. U. A. The chief function of these superintendents, at least in most cases, seems

not to be to carry the Unitarian word to vacant places to speak to those who wait for fresh tidings from the realms of thought and spirit, but to *investigate* existing work, to presumably *direct* those on the ground, and to administer the few dollars of fund that is left after their salaries are paid. The whole reminds us of Artemus Ward's intention to raise a regiment of brigadier-generals because he noticed men were more willing to enlist in that capacity. In connection with this expensive system of superintendence there has grown up a costly habit of "starring," to use a theatrical term, in the missionary field, sending at the cost of the A. U. A. the leading preachers of the denomination on campaigns, to impress people with the ability of our ministry and the attractiveness of our word. This again in itself is altogether desirable. We wish that all our little churches might have the pleasure of hearing, under their own roofs, the kindling voices of our metropolitan preachers, albeit it leaves them a little more forlorn, with a deepened sense of what they miss in the world, but we doubt whether all this railroad, hotel and sleeping-car fare is the wisest expenditure of the few missionary dollars which our churches are giving to the A. U. A.—gifts altogether unworthy, in quantity, of the donors.

Disguise the fact as we may, the true missionary spirit is at a sadly low ebb at the present time in at least the Mississippi valley. The attempt to administer all missionary fields from one central office at Boston, to minimize the significance of local organizations or denude them of missionary functions altogether, has brought about a state of stagnation and apathy like unto that which obtained in the early seventies when the Western Conference had no treasury, before the state conferences had come into being, and when the lamented and wise Charles H. Brigham, as Western Secretary of the A. U. A., used to go his semi-annual rounds and tell his depressing but truthful tales of the stagnation or grim desperation which he found. Speaking of the Mississippi valley, at the present time the Illinois Conference is the only State organization that has an agent in the field, and his methods of work were openly opposed by the representative of the A. U. A. because he listened to the call from places in which churches might not be organized, and he is practically working under a notice to quit unless he will concentrate on some places that may yield a church. In the West this expensive system of superintendence and star campaigns was started as a theological expediency. When the A. U. A. refused to recognize the Western Conference after the passage of its Cincinnati resolution in 1886, it seemed to become its duty to till the field, but it is now its boast, as well as that of its agents, that there are no theological elements in the question. It grants its money freely without asking any theological tests. So far as we know some of the most radical and non-theological movements in the Mississippi valley to-day are pensioners of the A. U. A., and still the facts remain that some six thousand dollars or more are being spent in this valley by the A. U. A. and Western Conference for mere superintendents' work, two men covering the same field and doing the work one man has done and could again do, the former paying some five hundred dollars, if we are rightly informed, for a headquarters out on the margin of the city, which is not even advertised except in private ways.

Before the appeal for more money can be successfully made two things must happen, viz.: 1. A retrenchment in the mere [illegible] of administration. It ought [illegible] st one dollar to place another dollar in missionary work. 2. There must come a revival of local responsibility and local energy, a fresh belief in the power of the free word to help; and the responsibility of the local church and the local minister in the religious education and training of the community, the county and the state in which it finds itself. There must be a revival of state energy; the missionary spirit directed from within and not from without. There is money enough in any one of the leading Western States, Iowa, Minnesota, Wisconsin, Michigan and Illinois to maintain a missionary all by themselves, one who will seek first, not churches but souls, and be content not with statistics but with helpfulness. The centers at Chicago, San Francisco, New York, must become more and more self-directing, self-sufficient, and life-producing. There will always be work for the A. U. A. to do, and when life fills the local centers and directive energy comes not from one, but from many organizations, the A. U. A. will find its coffers grow full.

If a religious organization ever confesses its blunders it is time that the A. U. A. acknowledged that the theological scare of 1886 was unfounded, and that their conduct since has been a mistake; and the Western Conference must recognize that its destiny is obscured whenever it halts in its onward quest for an absolute free fellowship, and unquestioned basis of co-operation in a moral purpose and not in a theological postulate; in a truth-seeking and life-giving spirit and not in any doctrinal implication of word or words. Let the work be done and the money will be forthcoming.

Past Wars and Present Wickedness.

Tennyson, like a true Englishman, honored war. His speaker in "Locksley Hall," among his youthful visions of progress, had seen balloons or other air-ships used not only for commerce, but for battles in the skies, —"the nations' airy navies grappling in the central blue" and making the heavens rain "a ghastly dew." His speaker in "Maud" derides those who "prate of the blessings of peace," berates the reign of commerce when men have become "pickpockets," when "only the ledger lives and only not all men lie," says, "better war, loud war with a thousand battles," and joyfully welcomes the Crimean war. In the second "Locksley Hall," a few years ago, the old man mocks his youthful visions of the battle flags furled in the "federation of the world," and asks whether war can die out until the outworn earth be as dead as the moon. Here, too, he rebukes our industrial age, "so crammed with menace, madness, written, spoken lies,"—tells how "progress halts on palsied feet," and gives a dismal picture of "the warrens of the poor." In this, Tennyson was but one of many who proclaim that the social wrongs of to-day are worse than the old ones of war and violence,—and some preach that the best way to cure them is by a return to violence.

How much truth is there in this? Gladstone took pains to deny the truth of Tennyson's poem, and said that it was "purely subjective" and did not represent the outward world at all. He said of the poet's picture of children soaking "soul and sense in city slime," that "for one such child now, there were ten, perhaps twenty" half a century ago;—and he proved the great progress of the poor and of the people in many ways. Many others have proved this too,—and even Dr. Brentano says "the nineteenth century is the era of the laboring class." Recent researches have again brought these proofs to mind. Rev. L. G. Powers, in his new and valuable report of the Minnesota "Bureau of Labor Statistics," shows that the common English laborer of 1650 had to work five or six times as many days for a barrel of flour, as such a laborer to-day,—and the skilled mechanic eight times as many as one of his class to-day. Mr. Powers shows that still more improvement is seen if we go back to earlier times.

The new edition of Mulhall's "Dictionary of Statistics" shows that this is true not only of food but of other necessaries, and that the general purchasing power of a day's work in England is more than six times what it was five centuries ago. It shows that this increase has been especially rapid in our own generation, and not only in England but through the civilized world. It says that during the forty-five years ending with 1880, wages increased fifty per cent in England; more than fifty per cent in the United States; sixty-six per cent in France; one-hundred per cent in Russia, Austria, Spain and Portugal; and more than that in Germany, Holland, Belgium, Ireland and Italy. It shows that during the nineteen years ending with 1889, the deposits in savings banks more than doubled for all Europe, and tripled and quadrupled in some nations. It shows that in the period between 1850 and 1882, the proportion of depositors to the population increased more than five-fold for all Europe. It shows that in 1882, there was money in the bank for one person in every eleven through all the United kingdom,—for one person in every ten through all France and Germany,—for one person in every six in poor Scandinavia,—and for one person in every three in mountainous and barren Switzerland.

Such facts abundantly prove that with all the wrongs and wickedness of the modern world, the people are far better off than ever before. And the contrast becomes still greater when we think of those wars which used to slay them and send so much suffering to the survivors. "Haydn's Dictionary of Dates" specifies by name nearly one thousand three hundred historic battles,—most of which, as Lowell said, helped nothing, settled nothing, and only substituted one ugly face for another on the coins which the people paid the tax gatherer. Napoleon's wars cost one million, nine hundred thousand lives,—and that Crimean war so joyfully welcomed in "Maud" cost almost five hundred thousand more. And the slain make but a small part of the tragedy. It is in their more numerous relatives at home that the suffering is felt. It is in the brutal habits which wars and violence cultivate in conquered and conquerors alike, that the greatest evil lies. We cannot be too thankful that such methods are declining.

We deplore the wrongs by fraud to-day; but they do not begin to be so bad as the old wrongs by force. It is bad to be defrauded, whether of savings or wages;—but it is much worse to be defrauded and put in a dungeon or to death besides;—and John Fiske says the mediaeval method "of compounding with your creditors was not to offer them fifty cents on the dollar, but to inveigle them into your castle and broil them over a slow fire." We welcome the reign of brains instead of brute force, even if the brains are not very moral. And they grow moral with use, and learn by experience that honesty is the best policy. Honesty also becomes not merely a policy, but a guiding principle;—and with all the complaints, there was never more of it than to-day. More and more the reign of selfish brains is growing into the reign of social sentiments,—and the promises of human brotherhood were never before so bright as now.

H. M. S.

Liberal Religion at the [illegible] Fair.

The real religious exhibit of this year will of course be at the World's Congress, where during the weeks of September we can hear some of the most famous leaders of liberal thought from all parts of the world.

But there is also to be a religious exhibit at Jackson Park, itself, lasting the whole six months of the Fair. In the Liberal Arts Building space has been allowed to various religious bodies, and among them to the "Unitarian Church of America." We are fitting up our space as a beautiful Greek temple, where we shall see the faces—not of the Old Gods, but of Emerson and Parker and Channing and other kindred souls. And the walls of the temple will be lined with the works of our liberal thinkers, both English and American.

The American Unitarian Association will send a complete set of its own publications as well as a collection of other religious books written by Unitarians. And we have word from England that the British and Foreign Unitarian Association will do the same.

The Unitarian Sunday-school Society will have a full set of its Sunday-school manuals on exhibition, as will also our Western Society, and it is hoped the Sunday-school Society of England. So that a visit to the spot will amply repay the Sunday-school worker. New methods and new manuals can be examined, and new hints received that ought to give our Sunday-school a great impulse.

We hope our teachers will not forget to visit the place. It will be a pleasant rendezvous and resting place for all of the liberal faith, as it will be furnished with chairs and a center-table containing all of our periodicals.

But its chief value will be as a great missionary work. Thousands of people who know nothing of free religion will pass its classic portals each day for six months. Many will look in and see the busts and portraits of the noble and honored men who have held our free faith. And certainly hundreds will enter and examine; and some of them may carry away thoughts which may prove a new revelation to them.

We would urge our different periodicals to call attention to this material exhibit, and we should be thankful for any suggestion which would help make it more useful or attractive.—*A. W. Gould, Chairman of Committee, Hinsdale, Ill.*

Men and Things.

"Who sowed this field?"
Not "who shall reap its bounteous yield"
God's questioning goes;
And many fields wait, fallow, low,
The seeds our flinging hands may sow,
To blossom as the rose. A. A. O.

THERE is but one regularly licensed woman horse trainer in the world, it is said, and she is at Newmarket.

A WESTERN man whose wealth consists largely in mining interests insisted that his only child, a daughter, should acquire a complete mastery of mining affairs and all forms of business connected with it and sent her to college for that purpose.

THE trustees of the Tilden Trust have received from Miss Julia S. Bryant, the daughter of the poet, about a thousand volumes selected from her father's library at Roslyn, Long Island. She intimates that she may make further gifts at a later day.—*Harper's Bazar.*

WOMEN are a success as inventors in spite of much ridicule. Their inventions are all practical, the large proportion of them having reference to improvements in furniture, invalid appliances, cooking and education. Four hundred applications were made last year.

CHICAGO public schools were closed on the afternoon of St. Patrick's day, recently, but they were not closed on Abraham Lincoln's birthday. It was Lincoln's misfortune not to have been born in Ireland, though he probably killed more snakes than St. Patrick did.

SONOMA county, California, will send a ique exhibit to the World's Fair. It will a representation of the geysers, one of e great natural curiosities of the State. e model will be thirty-two feet long, enty-eight feet wide, and eighteen feet gh.

A MAN'S politics is no better and no worse an his religion. Good politics is good ligion and good religion is good polics. Those who cannot harmonize their eeds with these truths are worshiping lse gods, and the sooner their idols are ashed the better it will be for humanity.—*maha Tocsin.*

JAMAICA ginger contains more alcohol an the strongest whisky, and aggravates s inflammatory effects with an additional d violent irritant. It is almost unequaled a cause of uncontrollable inebriety, and ould be banished from the house and from ublic sale, as a dangerons preparation at for all supposed useful purposes can be adily replaced.—*Sanitary Era.*

A CONCRETE comment on the extreme rotection idea was seen in the Loan Exhiition which has just closed at the Amerin Fine Arts Society's building in this city. beautiful but almost tiny figure of "Flyg Eros" bore a placard saying: "This gure, over 2,000 years old, was taxed $450 y the United States to protect American anufacturers!"—*Christian Union.*

[Are not antiquities exempt from duty? —ED.]

HERE is a good story. A certain minis-er, when preaching on cleanliness, menioned how he had seen a brass monkey in is town set up in a store with a cigar in its outh. The cigar was lighted, and by mahinery the money could draw the smoke rom the cigar, and puff it out again. The vorks stopped on one occasion, and the onkey was taken apart to discover the ause, when the works were found clogged nd in a filthy condition. The moral was rawn by the preacher thus: "If tobacco moke will stop the works of a brass monkey, vhat will it do for you?" Let our weedndulging people rise in answer.—*The Standard.*

IN New Orleans recently a thief entered a ouse and stole some articles of female wearng apparel. His guilt was proved concluively, but the indictment charged him with tealing property belonging to a woman. The defense showed that the woman in quesion had a husband living, and therefore, ccording to the laws of the State, the lothes belonged to a man. Because of this lefect in the indictment the judge instructed he jury to acquit the prisoner. The New Orleans *Picayune* comments thus upon the ncident: "Truly, it seems that the laws which chain women down to such a disgraceful serfdom might be relaxed a little, so that a woman may be able to hold the clothes on her back against any thief in the city, without bursting up the foundations of the State's jurisprudence and utterly destroying the majesty of the law. When this same law operates to strip a woman of her garments and hands them over to a thief, the robes of its majesty are most decidedly threadbare." To these comments we would only add the further suggestion, that it seems highly improbable, if not indeed impossible, that should women have a voice and a vote in law-making they would do anything more absurd and ridiculous than has already been perpetrated by male legislators.—*Christian Union.*

Triumphs of Science.

PROF. DEWAR'S investigations have suddenly won him a prominent place in the scientific world. Before an audience of England's greatest men, natural gases, such as oxygen and nitrogen, even the air itself, were reduced to liquids of the consistency of water by the aid of his wonderful apparatus. Liquid oxygen has strange magnetic and light-absorbing qualities. It is so transparent to heat, that notwithstanding its intense cold, it acts as a lens. You may focus heat through it from one side and burn paper on the other.

IN 1828 aluminium was $5,000 per pound; the price to-day is about 50 cents. The great difficulty has been to separate this metal from its combinations as formed in nature. A cheap method of attaining this end has been sought for years and Dr. Meyer of Berlin has at last discovered this long-looked-for process by which the metal can be produced at 4 cents a pound. There is ten times more aluminium in the world than there is of iron, lead, copper, zinc, nickel, gold and silver combined, and it surpasses them all in strength, lightness and durability.

"I BELIEVE it is within the power of man to drive germ diseases from the face of the earth" is a dictum of Pasteur's and the city of Munich has made wonderful progress in driving typhoid fever from its precincts. The death rate from this cause alone used to be 24.20 in 10,000. Now that the city has been provided with water from an unquestionably pure source, and a very costly but complete system of sewers introduced it has fallen to 1.75 in 10,000.

Contributed and Selected.

Sin of Omission.

(By Request.)

It isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heart-ache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill reproachful wraith,
When hope is faint and flagging,
And the blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heart-ache
At the setting of the sun.

MARGARET E. SANGSTER.

The Prism in My Window.

For one of my Christmas gifts, a thoughtful friend chose a prism; and I confess to an exclamation of childish delight when I saw it;—for what child does not love a prism?

I set it on the top of the lower sash of a south window in my own room, where a good deal of my time is spent in quiet work of various sorts. Result: any time of any day when the sun is shining there is a "rainbow" somewhere in the room. If I were talking to children, of course, I would be scientifically correct and call it "the spectrum," but alone with myself, I indulge in the name my heart rather than my head chooses.

It is very delightful to have a "rainbow" fall across the large pillows, sometimes broken into two sections by a wrinkle in the "sham"; or to cast its brilliant length or oval across the white counterpane, or to mingle in a bewilderment of beauty with the gilt, feathery branches of leaves on the wall paper; or to compel one to "look up" by concentrating its intensity on the ceiling. But when a "rainbow" adorns the sewing machine, or re-embroiders a worn place in the carpet, or transfigures the coal scuttle into a "thing of beauty," or converts the closet door into an effective back ground for its bit of glory, you must almost admit that Saint Prism is none too good a name for that which one personifies involuntarily.

Whoever enters the door, either looks for the "rainbow" if she is acquainted with its probable existence, or soon finds it looking for her from whatever happens to be for the moment its "vantage ground." The pure pleasure it has given in these few weeks ought to fill the donor's heart with joy. For some time, pleasure, beauty, brightness and welcome were all it said to me; but after awhile there came into my mind this thought: How *ready* the prism is to catch the sunshine and spread its "rainbow"! Quickly followed a second thought: How beautiful the world would be if all *persons* were as ready to catch and disperse brightness! Nearer home the third questioning thought: How much of a prism am *I*, who stand so often in the sunlight? That I "take it in," I know; but what is the proportion of my giving out? And in the giving out, how much of my "rainbow" falls on beautiful white and gilded places, and how much on sewing machines, coal-scuttles and dark closet doors? Can I do anything to better equalize the sunshine I receive and the "rainbows" I disperse?

These questions have not hurt me in the searching asking, however I may fail in the working answering; and so I thought I would tell the UNITY friends about my prism, urge them to get just such a "little minister" for their own pleasure and teaching; and, still further, ask them to do as much prism work as they can to make glad and beautiful the world.

My concluding word is a little poem that has gone where it will soon be the property of many children. I hope you will not mind being counted in with the children for "just this once."

"What does the prism tell?"
The golden sunbeam's story:
It lets you read and spell
A little bit of glory.

"How does the prism tell?"
In "rainbows" is the writing:
Their seven colors fell
From out the old sun's lighting.

"When does the prism tell?"
Whenever light shines through it,
It makes the sunbeam spell—
And never fails to do it.

"Where does the prism tell?
And who may do the reading?"
Why, everywhere and well,—
For anybody heeding.

JUNIATA STAFFORD.

About Investing Your Million.

From A Sermon by Rev. J. C. Hodgins of Germantown, Penn.

No one man is responsible for the existing social system. Our present industrial civilization is the outcome of a long, painful evolution, and, imperfect as it unquestionably is in many obvious respects, it is in advance of any past condition of the race. Back of all personal merit or demerit we must penetrate to the system which, with its remorseless wheels, is all the while grinding out a steady stream of capable, cultured, wealthy men at one end, and broken rubble and slag in the form of bruised and maimed humanity at the other, with all grades between. Whatever theories we may have about the regeneration of society it must never be forgotten that society itself is a *condition*. It is the system which rests on the character of the people as a whole, that makes the pauper, and renders not only possible but inevitable the existence of the multi-millionaire. Any change in our present social order will therefore necessarily be slow, since habit, which is nothing but the race-character crystallized, as it were, is the last thing to change. Under conditions of freedom *legislative enactment* is the only real avenue of relief, and ultimately this must rest upon the general character of the people for its effectiveness. Humanity moves like a glacier—*i. e.*, to actual seeming it does not move at all—but just as we know that the glacier *is* moving, because of the tendency of ice to assume viscous motion, so we may feel certain that the race is all the while advancing in accordance with a rational impulse from within. Law does not stop short of man, but rather culminates in him. . . . .

The existence of the rich man is under present conditions, not necessarily an evil, though in an ideal society it might be considered such. The real fact is that the great capitalist is often times a supreme race-benefactor. He is not only our great organizer of financial forces, but frequently he is the developer of natural resources which, but for his splendid forethought and energy, might remain undisturbed for ages. The day has already come when the great financier must be ranked with the scientist, since to wisely invest capital, requires not alone the keenest insight into the sensitive and wavering laws of trade, but, in addition, the most exact and specific knowledge of the resources of many different localities. There is a profound difference, after all, between the man of large affairs, who is constantly saving money to the world by judicious capitalization, and the indolent parasite who does nothing but luxuriate on the dividends of a dead ancestor. The millionaire is oftentimes a real burder-bearer. But while this is all true, it is none the less a fact that great wealth cannot be considered an altogether private affair. It carries obligations commensurate with its possible use or abuse. So frankly was this recognized in Florence at one time that if the rich individual did not leave a portion of his wealth to the State his estate was promptly confiscated. The right use of wealth will do more, in these days of popular education and widened ideals of material comforts, to keep society stable than any of the wild schemes at present in "the air," the object of each which would seem to be the plunging of society into the chaos of an indeterminate socialism. What is the right use of wealth?

Oftentimes a wise re-investment will yield more solid comfort to the race than the erection of expensive buildings, the very splendor of which in many cases frightens away those most in need of moral and spiritual uplift. The man, for example, who leaves a million dollars to a city with which to found a museum cannot be considered as much of a benefactor as the capitalist who erects model tenement houses for the very poor in any one, say, of the pestilent districts that disgrace our large modern cities, and this notwithstanding that the former would be a money gift outright, whereas the latter might be solely of the nature of a re-investment. The capitalist who lives simply, and who wisely re-invests his returns is really a sort of financial guardian for the race. It is only when he dissipates his wealth in extravagant and unnatural living that he becomes a source of danger to the common weal. So true is it that investments judiciously made are more immediately beneficial to the race than any gift would be, that we may lay it down as an axiom almost, that no public charity should be given so long as safe and profitable investments offer. Very few men have the genius for handling great sums of money, and fewer still know how to direct capital in such a way as to rightly develop natural conditions—always one of the most difficult and hazardous of enterprizes. Here, oftentimes, the obligation to give simply means to re-invest. Altruism, contrary to general opinion, does not mean the giving of something for nothing, but the use of money in the wisest way. . . .

One of the things the rich man ought obviously to do, in order to get the most out of his wealth, is to see to its distribution while he is yet alive. If he have sons let him divide his business with them, and not keep them on the ragged edge of expectation; if he be fortunate enough to possess an idle surplus, let him call some wise friends together and distribute it in noble and useful ways, rather than leave it to be dissipated in law courts because of legal ambiguity. . . .

But the folly of trying to establish a family on a wealth basis! There is something worse than an aristocracy of birth—a vulgar plutocracy devoid of culture is much worse. Fortunately, the evil corrects itself, for, where wealth is invested in bonds and stocks with a view to shifting the responsibility off the individual to the joint stock company, the tendency in general is toward dissipation. Statistics show that all great fortunes disappear in the third or fourth generation. The *raison d'être* of vast accumulations in nine cases out of ten is to found a family; but, oftentimes, vast wealth means the speedy extinguishment of a family: there is a gain in luxurious taste, in deportment, in rare cases the result is a consummate flower of culture, but, in general, there is a distinct loss of masterful virility, and a decided slackening of those "wrestling thews that throw the world." No man is under an obligation to act as a financial providence for the entire future of his children. Every child has a right to demand from its parents a clean bill of health, the example of a high morality, an education, where possible, capital to start on, but beyond these nothing. When a child arrives at the full stature of a man the unflinching word of the parent ought to be: "I have done all I ought for you, the world is before you, conquer it as I have conquered it." It is right enough out of an idle surplus (and there is abundance of idle money in the world for the purpose), to endow an art gallery, a public bath, a university, a hospital, but it is decidedly wrong to endow a man; unless, indeed, he be a genius worth the endowing! If our ideals were only high enough, which they are not, we should clearly see what a wicked thing it is to handicap the future of any man's life by removing from him the noble, God-given necessity to work. The best way to found a family is to leave with one's children a high and blessed sense of the everlasting dignity of toil, and a clear conception of the much-neglected truth that character-building is the main business of a son of God.

A Contrast.

Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children, when the day was done,
About their door.

One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount and plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow man,
And hoped the best;
The other marveled at his Master's plan,
And doubt confessed.

One, having heaven above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.

—*Selected.*

ORATORY is great truth uttered with great passion. Gesture and tone are insignificant. It is necessary for this truth and passion to enjoy the noble accessories of language and style. It is difficult for great mind, great heart, great language and good style all to meet in one human being. The distance between orators is therefore very great. Only a few come to us each hundred years.—*David Swing.*

Church Door Pulpit.

The Christian Name.

A SERMON BY JOHN C. LEARNED.

"Let us speak plain; there is more force in names
Than most men dream of; and a lie may keep
Its throne a whole age longer, if it skulk
Behind the shield of some fair-seeming name."—*Lowell.*

I recently attended the funeral of a girl of twenty years. Her youth her beauty and her amiable character drew to the services a large company of mourners. While the coffin was being borne from the house to the hearse, a gentleman introduced himself to me saying that the girl had been a pupil of his, and was very much beloved by all who knew her. Then with a tone of added solemnity, looking steadily at me he inquired: "Do you know whether or not she was a *Christian?*" I answered somewhat hastily; "I presume she was—but that is a question I never ask." He looked as though he thought I was wanting in all the qualifications of a religious teacher.

I thought of the little incident a good deal afterwards. I wondered if I had made the best or the right answer to a question which was considered so momentous. I concluded I had not. It may not be of much consequence, one way or another, how you reply to a stranger's query on the sidewalk; but here was disclosed a state of mind, a condition of thought and feeling very widely prevalent, which you may meet anywhere and which as a teacher of religious truth you have got to deal with. It confronts this Unitarian Church of ours and all who sympathize with it, wherever they go.

I was asked to ride to the distant cemetery with the father and mother of the dead girl. I had never seen these people before; and while the mother was too deeply afflicted to say much, it was plainly a relief to her to hear the father speak to me of their daughter. It seemed to him in looking back as though Lottie in all her life had never done a wrong act. I ventured to allude to any possible church relations. No; they had not connected themselves with any church. The mother was a Catholic, but the father was of a free mind; and they seem to have compromised the matter as so many do. They did not say that there was no good in the churches or in religion, but they agreed that the great thing after all was a good and useful life, an honest and worthy character, and in this faith they had sought to live, bringing up their ten children.

But what should I have answered when asked if the daughter, so much lamented, was a Christian? Surely if I had answered the question in the spirit and with the meaning of the questioner, I should have said: "No. She was *not* a Christian in your sense of that word. Had she been a Christian, I should probably never have been asked to read over her a burial service. It is because *I* am not a Christian that I am asked to officiate." This would have been the true answer; this would have made plain also the reason why I never inquire concerning the dead, "Was he a Christian?"

What was meant by that word? A Christian in the thought of the interrogator, was a person who had "experienced religion," had been "converted," and had made a confession of faith in the saving efficacy of the blood of Jesus Christ. Salvation by Christ, as the only name under heaven whereby a mortal can be saved from eternal death,—this is the indispensable requisite of the Christian confession in all churches admitted to any valid fellowship in the Christian communion. That remains the verdict of Christendom, as written and delared by all its authorized creeds, councils and ordinances. Christianity is fealty to Christ and reliance upon his atonement. When a man is asked if he is a Christian, that is what is meant.

Of course I may palter with such a question. I may give the word Christian another meaning, and answer it to suit myself. But when a man asks you a question in one sense, and you answer it in another sense, what is gained by it? Besides, is it honest? If I say a man is a Christian because he is neither Turk nor Jew, or because he has led an upright moral life, it is no answer, or it is a false one to any evangelical believer's inquiry. It may be said we have a right to make our own definitions for the words we use. But have we? In these latter times that is what we complain of in that form of orthodoxy which inflates and manipulates the language of the creeds of Calvin even with new and unheard of meanings. There is a certain danger in tampering with the established phraseology of constitutions and statutes of business contracts, lest finally we find all authorities overthrown, all obligations evaded and invalidated, and the very foundations of veracity destroyed. And especially, it may be maintained, that in all religious matters we should speak so as to be understood—that is, we should say what we mean and mean what we say. For religion has been defined as "the science of sincerity."

I know that among ourselves we have not been quite agreed about the use or meaning of the word Christian only so far as it was adopted as our appellation, it was made to mean something different from what the churches about us generally understood by it. Some said, if a man *called* himself a Christian, you were not to go behind his assertion: you were to allow that he was a Christian. It might not be in your sense of the word, but in his sense of the word, to which he had a perfect right. There were those who said that all proper Unitarians were Christians. And once or more, we are told, they put it to vote in the American Unitarian Association, and in the National Conference to see whether it was the mind of the assembled members and delegates of the Unitarian body, that we were and are Christians. In both cases it was voted that we are Christians—as the report had it that we are "Thoroughly Christian." With many this vote seemed to settle the matter finally. Of course this had no reference to the moral conduct, to the character and life of the individual members of the denomination. It had reference to theological position to doctrine. From this a number of our best and ablest ministers dissented. They said we are Unitarians for we believe in the unity of God: we are in the church which emerged at the little end or at the large end (as you happen to look at it) of the Christian movement. But the word Christian has a dogmatic and well-defined significance, which for ages has been accepted in the churches of Christendom. That word does not, as we think, describe us. It implies recognition of Christ's authority, a fealty to his person, a trust in his mediatorial office, which we do not accept. Therefore, we do not call ourselves Christian or claim the name. Nor can the meaning be bleached out of it by a vote.

The result of this way of looking at it was, that the names of these excellent ministers were temporarily dropped from their place in our denominational year-book. But others said, no matter what these men call themselves, if they lead good and blameless lives, they *are* Christian even, though they don't know it and so deny it. Then though these men refused, and have refused to this day to call themselves Christians, it was voted to put their names back on the list. Thus the meaning of the word Christian was the more confounded.

Sometimes it seems much better to lay aside names than to distort them. But some will always stretch words to their uttermost rather than disuse or repudiate them. The best way would seem to be to use them correctly if we can. Most of our controversies are contentions over words misunderstood or wrongly applied. Some one speaking of organized religion says: "The Christian church consists of all who follow a Christian ideal of character, no matter by whom they believe that ideal to have been personified." Yet this is very vague; for the Christian ideal is one thing with the Catholic and a very different thing with the Quaker. Luther once said that Abraham and Moses were "two good Christians." The poet Heine joined the Lutheran Church at Berlin; for there he said, Christianity "was even free from the Divinity of Christ, like turtle soup without the turtle." One man declared of his neighbor, that on the side toward God he seemed to be a perfect Christian, but in his relations to men he was perfectly devilish. However such instances have served to maintain the theological usage of the word, they have brought upon it a certain disrepute.

The Christian is an infidel in the lands of the crescent, because he does not accept the Mohammedan faith. But the Christian is equally an infidel in the lands of the cross, if he no longer accepts the creeds of the church. And the worst part of this infidelity is, not that he rejects its irrational doctrines, but that he professes the faith with the mouth, while he denies it in thought and life. This is the master offense aginst truth,—the sin against the Holy Ghost. The time was when to take the Christian name was to do the highest, hardest duty laid upon the human spirit. It meant the facing of every peril in the interest of truth, duty and civilization. To take the Christian name was to bear the cross of Christ. But the time may come and with some the time has come, when the laying aside of that name is the loftier demand, and is required in the interest of truth and humanity. In our day the "cross of Christ" is best borne not by staying in churches, however much they are called by "his name," where false doctrines are taught; but by going out into that open air where truth is honored and reason trusted. New Luthers are wanted in all denominations, to say that all who wish to follow Jesus must cease to be Christians after the manner prescribed by the creeds, must cease to be Christians by merely voting themselves such. It has been said that "to foster art we must sometimes discourage the artist." So now to give men the highest conception of religion, we must make them see the littleness of their Christianities. It is of no consequence now to multiply Christians, if we wish to promote faith and fellowship among men.

Samuel Johnson once said that "all the barbarism of the Christian church in past ages has come from jealousy about the honor due the person of Christ." That remains the barbarism of Christianity still. It is as though it were the end and aim of religion to exalt one name above every name—that name being Jesus. But if any name is above every name, that name is God. And for us religion is not to fulfill itself in the worship of a representative of God, of some substitute for God, but it presses on to the contemplation of God himself. Indeed, Deity is nearer to man than

sus can be. Deity is nearer to man in wife or child. It is the spirit of e Almighty and of the Omnipresent it giveth him understanding. God es in the very life of the soul. As nnyson says:

> "Closer is he than breathing,
> Nearer than hands and feet."

I know that Mr. Frothingham says at it is the essence of Christianity at Jesus is the Deity—is God. But God incarnated in one man alone of e human race must ever be far-off d foreign, when compared with the iritual presence which makes its ode felt in every soul's conviction right, or aspiration after perfection. ligion does not come to man from r, or from some ancient past, nor es it attach itself irrevocably to the me of some historic personage; but is a natural growth and springs rnal in the human breast. Relig- is not a Christian experience t it is an experience which comes birth and utterance in all nations, d wherever out of his faith and r and hope, man strives to be bet- than he is, or to live for the good others.

The right of a man to label himself y be doubted. Because a man, or lenomination, calls itself Christian, es not make it so. Yet, if a man oudiates the name he may be mis- cen. There is a higher tribunal such matters than any individual's lgment or any conference ballot. en it must be understood what the rd means before it be used with aise or blame. Christian may be nply a descriptive term, as when distinguish between the great ths of the world, as one may be mbered with Mohammedans at nstantinople, and with Christians he goes to Odessa. But where rds have come to be subjects of sunderstanding and controversy, shall do well to employ them cau- usly, or for the time adopt some earer designations, until the re- oach of odium and suspicion has rn away. The attempt to make ristian love, Christian charity, ristian justice and Christian truth, nething different from and better an love, goodness, justice and ith, under other manifestations has ought not honor but a stigma upon e Christian name. Love, justice d wisdom are larger and diviner thout the limiting adjective than th it. When you say justice and ith you name all there is, whether Christendom or heathendom, ether on earth or in heaven. And revelation shut up to one book or ole, much less any sect of Chris- nity can give so much.

The Emperor Julian said that the lowers of the cross should call them- ves Galileans and he commanded em to take that name wherever ey chanced to dwell. In our times, wever, it is not best to take any me with vehemence, as though all e virtue of a life or of a confession faith consisted in the wearing of a oel, or in the pronunciation of a ord. "The cultus that names itself er Jesus" may wear the Christian me innocently enough, if it is not essed and badgered to define itself gidly and dogmatically. It is with at as with other appellations. I am American, a Copernican, an evo- tionist, a Darwinian, a Republican Democrat, if you do not crowd me to some narrow spot where I can arcely breathe, *where I can be noth- g else;* then I repudiate the term, my only escape from despotism to eedom, from falsehood to truth, from thority to reason. As soon as the me becomes inadequate to cover my epest conviction, I must call a lt or lay it aside. We often find rselves where we are more sure of at *ought* to be than of what *is.* ir ideal is steady and clear although l the facts waver. In religion I am more sure of right than I am of the story of Jesus. I am very little instructed when I am told that a man is a Christian; but I am both enlightened and cheered to know that he is alive to the claims of humanity; that he is active in the service of truth, of righteousness and of love; that he is making sacrifices for the promotion of these causes in the world.

The Study Table.

The under-mentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

Ruminations. The Ideal American Lady and other Essays. By Paul Siegvolk. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 423. Price $1.50.

This volume may be regarded as an editing of trite sayings and ideas. The author makes an unnecessary disclaimer of originality and the book is certainly free from "scintillations of genius," though occasionally an apt expression or quotation rises above the commonplace level of the rest. The style, though not exactly diffuse, is far removed from the epigrammatic, and on the whole it impresses one as the work of the mere book-maker. Essentially conservative in tone, the essays will doubtless find their proper circle of readers. G. B. P.

A Willful Heiress. By Emma Scarr Booth. Buffalo: Charles Wells Moulton. Paper, pp. 230. Price 50 cents.

A light novel with a hackneyed plot, yet one that will hold the interest of the average novel reader fairly well. The book takes the form of letters, interspersed with extracts from the diary of a heroine. The letters of Mrs. Mollie Sawyer contain much genuine humor.

THE *Civil Service Chronicle* is another journal with a mission and it is with pleasure that we notice the announcement that its publication is to be continued as heretofore. Mr. Swift is training his guns against an evil that destroys statesmanship and debases patriotism and he deserves the moral and financial support of all right-minded men and women. From the February number we clip the following:

"The next day a fever developed and later pneumonia. In his delirium the pressure that office-seekers and office-holders had distressed him with was made apparent by his ejaculations: 'My dear Madam, I did not direct that your husband should be turned out. I did not know it. I tried to prevent it!' At another time he cried: 'It is wrong —I won't consent—'tis unjust!' And again: 'Oh, these applications! Will they never cease?"—*Death bed of President William Henry Harrison.*

Gov. Altgeld's flight from Illinois for a health resort was caused by the office-seekers. This is what his physician said:

"If the horde of place-hunters would only give him peace, he would soon be on the road to recovery. As it is, as long as he remains here he will get no better."

Liquid Bread.

W. S. Caine, M. P., in a recent temperance address at Basingstoke, England, referred as follows to the subject of "liquid bread."

I remember once seeing over a public-house door in Liverpool, "Good ale is liquid bread." I went into the house, and said, "Give me a quart of liquid bread." The landlord said, "Ah, first-rate sign, is n't it?" "Yes," said I, "if it's true." "Oh, it's true enough, my beer is all right." "Well, give me a bottle to take home." He gave me a bottle of his liquid bread. I took it to Dr. Samuelson, an analytical chemist, and I said to him, "I want you to tell me how much bread there is in this bottle." He smelt it and said, "It's beer." "No, no," I said, "it's liquid bread." "Well," said he, "if you come again in a week I'll tell you all about it." He charged me three guineas. In a week's time I went to know all about the liquid bread. The first thing about it was that there was 93 per cent. of water. "It's liquid, anyhow," I said, "we'll pass that." "Now, let's go on to the bread." "Alcohol, 5 per cent." "What's alcohol?" I said. "There's the dictionary; you can turn it up for yourself." I turned it up and found alcohol described as a "powerful narcotic poison." "Well," I thought, "this is the queerest description of bread I ever read in my life." Then he gave me a number of small percentages of curious things, which he had put carefully down on each corner of a piece of white paper, and which amounted to about a quarter of a thimbleful of dirty looking powder. That was the bread—two per cent. "And there would not be as much as that," said Dr. Samuelson, "if it were Bass' or Allsopp's. This is bad beer." "So the better the beer the less bread there is in it?" "Certainly. It is the business of the brewer to get the bread out of it, not to put bread into it." This is the simple scientific truth with regard to beer, and the case is stronger with regard to wine and spirits. There is no nourishment in it at all. Science tells you so. Experience tells you so. It has no use for the human body, either as food or medicine.—*The Argument.*

Every Lady

in Chicago and Vicinity should be interested in our Reduction Sale.

About May 1st

we remove to our new retail store in the Columbus Memorial Building, State and Washington-sts

To Move

our entire stock would entail a large expense.

We Prefer

to allow you what the moving would cost us.

Hence Our Offer of

10 to 50 Per Cent Discount

on each and every item in our entire stock—

China, Glass, Ornaments, Toilet Sets, Lamps, etc.

This Is

Certainly a very unusual opportunity for adding to your China and Glassware the best and choicest selections at greatly reduced prices.

The Unquestioned

High quality of our goods gives this sale additional value and importance.

PITKIN AND BROOKS

State and Lake Streets, CHICAGO.

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

(Tasteless—Effectual.)

FOR ALL

BILIOUS and NERVOUS DISORDERS.

Such as Sick Headache, Wind and Pain in the Stomach, Giddiness, Fullness, Swelling after Meals, Dizziness, Drowsiness, Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, All Nervous and Trembling Sensations, and Irregularities Incidental to Ladies.

Covered with a Tasteless and Soluble Coating.

Of all druggists. Price **25** cents a Box. New York Depot, 365 Canal St. 117

THE

Non=Sectarian

A Monthly Magazine devoted to the cause of . .

. . . Liberal Religion

$1.00 Per Annum

Sample Copy Free to Any New Address

Canvassers wanted everywhere on liberal commission.

The NON-SECTARIAN PUB. CO., SAINT LOUIS, MO.

If You Want Work

that is pleasant and profitable, send us your address immediately. We teach men and women how to earn from $5 per day to $3,000 per year without having had previous experience, and furnish the employment at which they can make that amount. Capital unnecessary. A trial will cost you nothing. Write to-day and address.

E. C. ALLEN & CO.,

Box 1001. Augusta. Me.

Love and Law

A Poem by JAMES VILA BLAKE. Single copy mailed for 2 cents, 20 copies for 10 cents, 100 copies for 30 cents.

"A truly noble poem, rising at the last into a passion of trust and worship that is as refreshing as a breath of mountain air."—*John W. Chadwick in The Index.*

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

$30 TO $50 A WEEK

I WANT an honest, **earnest man** or woman in every **county to** take the **sole agency for an** article that is **needed in every home and indispensable in every office. SELLS AT SIGHT,** in town or country. **You can** make **$700 in three months, introducing it, after** which it will bring you **a steady income. Splendid** opening for the right person. **Don't lose a** moment. **Good jobs are scarce and soon taken.** Write at once to **J. W. JONES, Manager, Springfield, Ohio.**

UNITY SUNDAY CIRCLES in hall or parlor, and new Churches unprovided with Hymn Books, will want our Hymn Tracts. **Songs of Faith, Hope and Charity,** set to old tunes; 51 Hymns with music. **Love to God and Love to Man;** 47 songs adapted to "Gospel" tunes. **Responsive Services** with prayer and closing chant. Each pamphlet 5 cents.

The three bound together, with eight *Choral Responsive Services* added—a complete little service book—for **15 cents: $1.50 per dozen.**

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago

JUST ISSUED

Natural Religion

in sermons: by JAMES VILA BLAKE, author of "Poems," "Essays," "St. Solifer," "Legends from Storyland," etc. Cloth, 12mo, paper label. $1.00 postpaid.

CHARLES H. KERR & CO., Publishers. 175 Dearborn St., Chicago.

---

4 GREAT MASTERS Selections from the writings, with sketch of life, of Channing, Parker, Emerson and Martineau. 5 cts. each, or all for 15 cts., mailed.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

UNITARIAN BELIEF! **16 TRACTS BY 8 AUTHORS,** setting forth the principles, doctrines and basis of fellowship of the **Unitarian Church.** All mailed for 25 cents.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

BICYCLE TO ANY BOY OR GIRL under 18 years of age who will work for us after school. NO MONEY NEEDED. Send this adv. to A. CURTIS & CO., 108 WEST QUINCY ST., CHICAGO, ILL. **FREE**

OUTLINE STUDIES in **HOLMES, BRYANT, WHITTIER.** 10 cts. mailed. CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

POWDER POINT SCHOOL

Duxbury, Mass. Ample grounds on Plymouth Bay. Individual teaching. Laboratories. 50 boys.

F. B. KNAPP.

Notes from the Field.

Chicago.—World's Congress of Representative Women under the auspices of The Woman's Branch of the World's Congress Auxiliary, Chicago, May 15, 1893.

The Committee of Arrangements having this Congress in charge has already secured some fine speakers for the sessions in the two large auditoriums of the Art Palace. The speakers have been selected with a view to their ability, not only to *say* wise and witty things, but to say them in tones easily audible to interested audiences.

Among the topics and speakers already secured are the following: The Civil and Social Evolution of Women, by Elizabeth Cady Stanton; Woman the New Factor In Economics, by Augusta Cooper Bristol; Our Debt to Brussels, by Dr. Marie Popelin.

Dr. Popelin is the Belgium woman with whose name many American women became familiar a few years ago through the reading of her efforts to open the legal profession to her country-women.

One of the interesting subjects on the program of this Congress will be "The Solidarity of Human Interests," and it will be treated by an interesting woman, Madam Isabel Bogelot, of France.

Minneapolis.—The Woman's Liberal Union of Minneapolis and St. Paul held its first regular meeting yesterday in the parlors of All Souls Church. The union was organized last month at a meeting held in St. Paul. Its object is discussion of religious questions. No formal election of officers took place at that time, and the organization was completed yesterday. The membership includes fifty or more women and six liberal churches are represented.

The session opened with an informal basket luncheon, and the business meeting for the election of officers immediately followed. Mrs. E. Tupper Wilkes, pastor of the Church of Our Father, at St. Anthony Park, one of the prime movers of the union, was made president. Vice-presidents were appointed from the six churches represented in the membership, as follows: Mrs. J. K. Hosmer, from the First Unitarian; Mrs. W. D. George, Universalist, St. Paul; Mrs. Charles Ames, Unity Church, St. Paul; Mrs. M. A. Gaylord, All Souls'; Mrs. O. A. Pray, Church of the Redeemer; Mrs. C. J. Buell, St. Anthony Park.

A literary hour followed, when Mrs. Wilkes led a discussion of the subject, "The Need of Union Among Liberal Churches." The next meeting will occur the first Tuesday in April, and will probably be held at the Church of the Redeemer.—*Minneapolis Tribune.*

Mt. Pleasant, Ia.—We have received appreciative words concerning the ministerial work of Prof. Lee, of Lombard University, Galesburg, Ill. For a year and a half he has occupied the pulpit of the Universalist Church in Mt. Pleasant on alternate Sundays. His work is excellent, and the people are deeply attached to him. He is in sympathy with the best and latest thought. This was especially illustrated by his recent sermon on "The Bible in the Church." Rejecting both as infallible, he was liberal enough to do justice to both for the grand work they have done and the army of saintly men and women they have produced. Our Unitarian friends are thoroughly pleased with him.

Menomonie, Wis.—Mr. Hosmer, secretary of the Western Conference, was here on Easter Sunday and conducted services both morning and evening. His morning subject was "Life's Upper Atmosphere," and in the evening he gave a lecture upon Tennyson's "In Memoriam." The day was one of very near and tender associations to the liberal fold in this city, with whom Henry Doty Maxson spent his all too brief ministry and whose life remains a power among them to-day.

Cincinnati, O.—Rev. Geo. A. Thayer announces the following series of sermons for April 9 to May 7, inclusive, under the general title, "Where shall I go in Religion?" (1) The Roman Catholic answer: the refuge of authority in an institution. (2) The Orthodox Protestant answer: the authority of a book and of ancient miracle. (3) The Mystic's answer: the authority of modern miracle. (4) The Agnostic's answer: the authority of duty to the living. (5) The answer of a Christianity whose authority is reason.

A Cultivated Taste

would naturally lead a person possessing it to prefer the best things obtainable and guard against imperfections. The Gail Borden Eagle Brand Condensed Milk is unequalled in quality, as a trial will prove. Grocers and Druggists.

—For a disordered Liver try BEECHAM'S PILLS.

A SECRET is something which everybody knows; an open secret is known to but a few and is usually something that is n't so. — *Boston* great. Only a [illegible] hundred years.—*David* [illegible]

Jocoseria.

ABDUL BEN AHMID CANNOT UNDERSTAND. — Abdul Ben Ahmid. (Blessed be the Prophet!) started yesterday morning for Jackson Park. Abdul wore a white turban wrapped about his dusky forehead and an air of surprise. He had heard of tram-cars running on mysterious underground ropes, and had made up his oriental mind that he would ride out on them to take his first look at the glittering domes of the White City. Abdul Ben Ahmid stopped with a crowd at the corner of Madison and State streets to wait for a train. People swarming about and hurrying by almost lifted him from his feet. The crowd grew larger. Three quarters of an hour passed. "By the beard of the Prophet!" thought Abdul, "this is slower than the camel of the desert." A newsboy clambered through the throng. "Unclean," shrieked Abdul, as he caught a glimpse of the urchin's face. "Can you tell me," he ventured, "what affects the underground, swiftly-moving, wire rope?" "Cole wagin busted down on de track. Dat's what's de matter wid de cable, cull. See?" Then Abdul wondered to himself in his innocent Arabian way. "Strange country," he thought, where millions are invested in a swiftly moving wire rope and then an ancient $2 coal wagon is allowed to break down on the track and stop all traffic for an hour, while 50,000 tear their beards in impatience. In my country we would bowstring some one," and Abdel Ben Ahmid went back to his hotel.—*Chicago Tribune.*

ONLY WAITING.—"Who is going to be your next postmaster?" inquired the Republican.

"Why, it's this way," replied the prominent Blanktown Democrat: "You know Cleveland said some weeks ago that the men who did n't send in any applications for office would be the ones he would appoint in preference to the others. There's nineteen of us here that want the postoffice, and every one of us is afraid to send in a petition because it would give the other eighteen the advantage. Don't you see?"—*Chicago Tribune.*

A LITTLE girl in the Protestant Orphans' Home in Covington, Ky., which Amos Shinkle founded, was giving expression to her delight and gratitude, when the matron asked her if she had thanked God for the Home. To which the child instantly replied, "Yes, I thanked God, and asked him to thank Mr. Shinkle."

THE janitor of one of the Portland public schools, coming into the classroom one day, saw on the blackboard this sentence: "Find the greatest common divisor." "Hullo!" said he: "is that durned thing lost again?" —*N. E. Journal of Education.*

LORD SALISBURY apologizes to the Irish-Protestant for not defeating Home Rule: — What can I do, when Mr. Gladstone overwhelms us so suddenly, with hardly a century's warning. Why can't he wait another?

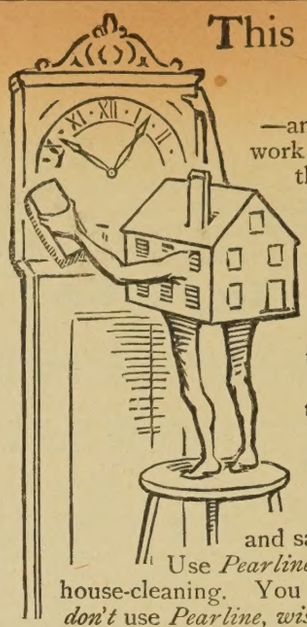
BOSTON child: "Mamma? Mamma? The baby has fell out of the window!" Boston mother: "Fallen, you mean, dear. Quick! run for the doctor."

A TRAMP at the Philadelphia central police court when asked his name, said:

"Which d'y want — me jail name er d'one I uses in sassiety?"

"BOARD wanted" was what the young lady said, when she came to a mud puddle.

A MAN with a broken leg is apt to do a good deal of darning while the leg is knitting.—*Binghamton Leader.*



This is (a) House Cleaning Time

—and it's a time of trouble and much work for *unbelieving* women. Because their grandmothers worked hard then and made things uncomfortable, they can't believe that there's any better way.

Other women can—millions of them. They use *Pearline*, and "take it easy." They're spared the hard work, get through in half the time, and save the wear and tear that's made by useless scouring and scrubbing. Paint, glass, marble, wood-work, carpets, hangings, everything that will "wash" at all, is cleaned or washed easily and safely *with Pearline.*

Use *Pearline*, and you won't mind the trials of house-cleaning. You can laugh at them. But if you *don't* use *Pearline, wiser women will laugh at you.*

Send it Back — Peddlers and some unscruplous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing *send it back.* 306 JAMES PYLE, New York.

Subscribe for Unity.

If you are interested in liberal religious thought, if you wish to keep up with the growth of religious ideas, if you believe in freedom, fellowship and character in religion, then subscribe for UNITY.

The present year will be an important one to the spirit of religious liberality. The various Congresses to be held in connection with the World's Fair, and the World's Fair itself, will be mighty agents in spreading the liberal sentiment. This year men's minds will broaden. The far-reaching effect of the World's Fair in the development of the love the good, true and beautiful will be its greatest glory.

The pages of UNITY will help in teaching the lessons to be drawn from this great event of the year.

UNITY under its new management will shortly change its shape and increase its size, and add in many respects to the style of its make-up.

Subscribe for Unity.

Address
THE UNITY PUBLISHING CO.
175 Dearborn Street,
CHICAGO.

The Great Church LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

THE INQUISITOR.
An Illustrated Monthly Journal of
Science in Plain Language.
Published for intellectual people in private and professional life who desire to understand scientific subjects, but cannot delve into technical literature. It maintains a broad scope of unbiased thought and an unvarying standard of exactness.
One dollar per year. Ten cents per copy.
Address,
THE INQUISITOR,
307 Inter-Ocean Building,
Chicago, Ills.

Mrs. Cleveland's Picture, printed on white or colored satin (cabinet size) suitable for pin cushion cover, sachet bag or other fancy work. Sent On Satin with sample copy of our magazine for 10c in stamps.
ST. LOUIS MAGAZINE, 901 OLIVE STREET, ST. LOUIS, MO.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.
$12 Buys a $65.00 Improved Oxford Singer Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments FREE. Each machine is guaranteed for 5 years. Is direct from our factory, and save dealers and agents profit. FREE TRIAL and FREE CATALOGUE.
OXFORD MFG. CO., DEPT. B, 34 Chicago, Ill.

The Home.

Helps to High Living.

n.—Unselfish love is the basis of all contentment within one's soul.

n.—The noblest form of government is that of voluntary, loving obedience.

es.—Love, turned away, nourishes selfishness.

d.—Proffered help refused, begets idleness.

ur.—Each new glimpse into cause and effect applies to all after experiences.

i.—Until a man has become a law unto himself, he is of no great value to the rest of the world.

.—The perfect character is the character with the perfectly controlled will.

—*Elizabeth Harrison.*

A Little Sermon.

BY JOHN ERNEST MCCANN.

the world is out of doors : what do you within ?
and out, you good-for-naught, to dare, to work and win !
ter bruised and battered heart, as seasons roll and roll,
an lazy, dare-do-nothing mind and a moldy soul !

op your whining ! save your breath for dauntless words and deeds !
f I had that" and "I wish" are the deadliest of creeds.
e good world owes you nothing, for you owe it everything :
o its great arena with a yell your gauntlet fling !

n't prate of "fate" and "luck" in the face of history's page.
e lowest to the highest climbed in every land and age.
d what was done can be done, but not by wishing—No !
r from Misery's rocking-chair ; so, up and out, man—Go !

—*From Lend a Hand.*

Broken Proverbs.

A NEW GAME.

The company sit in a row or semi-rcle. One of the number being iosen as "guesser," he takes his ace, either sitting or standing, in ont of the others. The player at e head of the line then thinks of a roverb or well-known adage, and entions aloud a noun belonging in e same.

We will suppose that he gives the ord "time." After a few moments' iought the "guesser" answers, Procrastination is the thief of time." e is told that he is wrong. He then ives, "Time and tide wait for no an." He is again told that he is rong. As he has now made two guesses," he has no further trials, nd the guessing is open to all the ther players.

One of them gives "A stitch in me saves nine," and he is told that e is right.

The player second in line now gives the same guesser the word "birds." Ie immediately answers, "Fine eathers do not make fine birds," but e is told that he is wrong. After a ioment he gives, "Birds of a feather ock together." As this proves correct, the one who gave the word birds" rises, and takes his place as guesser ;" the other players move p, filling the vacant place, and the ormer "guesser" takes his place at he foot of the line.

The third player now selects a roverb and announces the word man." The answer comes very promptly, "An honest man is the noblest work of God." As this answer is incorrect, he tries again with, "Man proposes, but God disposes." He is, however, still unsuccessful. The guessing is now open to the other players, but, as each has but one guess, they do not discover the correct answer. The one who gave the word is, therefore, obliged to disclose the proverb, which proves to be, "A man of words and not of deeds is like a garden full of weeds."

When the proverb belonging to a given word is not discovered by any of the company, one "point" is scored for the giver of the puzzling word, and some one is appointed to keep the required memorandum. The playing then goes on by the next one giving the word "manners." The "guesser" promptly answers, "Evil communications corrupt good manners." As this is correct, there is another change in the "guesser."

When they have played around five times, the game is ended. The score is then examined, and the one whose name shows the greatest number of "points" is the winner.

If it should happen that a proverb selected by any player contains no nouns, he must mention a verb instead.

A guesser must not keep the company waiting while he deliberates. If he cannot announce the proverb after a few moments' thought, he must give up, let the other guess and try again with the next player.—*Clara J. Denton in the Christian Union.*

Our National Bird.

"I do wonder why they always put eagles on money," said Paul Browning.

"The eagle is our national emblem," replied his father, over the edge of his newspaper.

"I don't understand," said the boy. "Our national sign or emblem. Great Britain has a lion, France has a lily ; we have a 'bald eagle.' "

"Why have we a 'bald eagle ?' "

Paul's father dropped his paper and began :

"Well, the lion means strength and royal might ; he is king of beasts. The lily stands for simplicity and beauty. The eagle is aspiring, soars or flies very high in the air, yet his sight is so keen that he can see his prey from a great height, and he makes a sudden, sure dart down upon it, never failing. He is the king of birds. Other large birds, feeding, will scatter if he appears and leave the food to him. He is very strong and perfectly fearless, even attacking man in defense of the young birds. How would you like to go to the Zoological Gardens next holiday and see him, with his fierce, stern eyes, powerful wings and talons ?"

"Oh do take me !"

"Very well, you shall go. Now if the eagle is our country's emblem, what ought every boy in the land to be ?"

"Able to fly ! I wish I could."

"Yes, in one sense," answered his father, smiling. "Every boy in America ought to be aspiring ; strong to defend the weak ; fearless, sure of his aim. Every man has some aim in life, and it should be a worthy one,—worth his thought, time, and strength. Many make riches their chief aim, some for the mere love of gain, some for the sake of comforts and luxuries, some for sake of family pride. Some men care more for fame, and work to become great statesmen, writers, poets, novelists, musicians, artists, teachers, scientists. Some follow these occupations for the love of them, without thought of fame. Some aim to do all the good they can. Some aim at pleasure merely. Fun in its place is good for a boy, but if he does not care besides for something earnest and true, he will never be of much account to his native country.

"America needs every boy now growing up to manhood to be in earnest about something good and real. She needs boys who will make straightforward, fearless, aspiring, self-reliant men, able to do thoroughly some one thing worth doing."

A. L. D.

About Monkeys.

I suppose every boy has seen a monkey, but I doubt whether every boy knows one way in which they catch monkeys. It is very natural for a monkey to imitate anything he sees a man do, and sometimes when the hunters have gone after monkeys, and found hundreds of them in the tops of trees, they have devised a plan by which they may be able to easily catch them alive. The men will stand under the trees and pull their boots off, and then put them on again several times. After this they will leave some boots with tar in the bottom of them under the trees and go away. The monkeys will come down from the trees, and go to trying on the boots. Of course, they will get their feet caught in the tar, and then they can not climb the trees, and the men can make them an easy prey.—*Boys' Brigade Courier.*

Essentials of Character.

VI.

SELF-CONTROL.

"*It matters not how straight the gate,*
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul."

THE USEFULNESS OF SELF-CONTROL.—One of the greatest achievements that a person can seek is complete mastery of himself. Only when he has acquired self-control can he be of great service to himself and to others. A fine, strong and spirited horse is of great value when he is under good control, but worthless while untamed and untrained ; so a person with fine qualities of character and well-stored mind is of great value when he has all his powers of heart, mind and temper under strict control, but is of very little value if he continually lets temper or passion get control of him.

The engine in the factory must be so governed that its power is steadily and evenly carried over the belts to the machines which do the work. If at times it runs very fast and then almost stops running it becomes worthless or dangerous ; so, too, the much more delicate and valuable engine of the human soul, must be kept under good control or it will become worthless or dangerous.

Self-control may be obtained by practicing quick obedience to the commands of conscience, by a resolute "I will" when some duty is before you, by an equally emphatic "I won't," when some temptation besets you ; by always restraining the cross word, the unkind remark, the laugh of derision ; by always taking time to think before action. Few of us are good enough to act well without first thinking, and the commonest excuse for wrong actions is, among young people, "I didn't think." It is well to learn to think quickly, but to act without thinking is to imitate the animals.

Never excuse a wrong action by saying you have a quick temper. That is a cowardly and weak excuse—control your temper and it will serve you well ; yield weekly to it and it may ruin your whole life.

Self-control seems at first only to mean continual battles with temper and inclinations, but the battles, well-fought and won, at last bring a sense of mastery which is one of the great joys of life, a power to do and bear which is of exceeding great value. No one can see the best of life who has not acquired that freedom which comes with self-control, for self-control is like the governor of a steam engine which enables it always to run steady and true.

IN THE HOME, self-control enables us, at all times, to serve those we love with the best of all we have. If we have it, our plans for good to them will not be broken by temper or selfishness coming in to mar them. The sweetest home life can be had only where self-mastery has first been gained ; for all the other qualities of character which we have studied depend upon self-control to make them fully effective.

IN THE SCHOOL-ROOM, self-control makes one able to apply himself earnestly to his lessons whenever it is necessary, stops idle dreaming and wishing instead of hard work, whenever a hard task is assigned ; checks a flippant word or saucy answer and makes the whole life of the school-room smoother and happier.

UPON THE PLAYGROUND, self-control is an especially valuable quality. It checks the greedy desire for more than one's just share in the games ; it holds back the hot words of dispute which are the seeds of quarrels and fighting, and smooths over many a difficulty which otherwise would spoil the play hour.

IN SOCIAL LIFE, self-control is the mark of culture. The savage and the boor are wholly unrestrained in action ; all their whims and tempers are given free play ; but if we wish to be ladies and gentlemen we must keep firm control of ourselves and check all inclination to rude imposition of our ways upon those whom we meet.

IN BUSINESS LIFE, self-control is one of the greatest implements of success. He who has complete mastery of his temper, his tongue, his actions, has already solved many of the vexing problems of business life and has paved the way for complete attainment of his aims.

IN RELIGION, self-control will lead us to loving submission to the Lord of all. When sorrow comes we shall not rail against our fate, but feeling that the universe is governed by a loving Father whose plans are for our benefit, we shall wait in patience for our good to come ; and then sometimes even our sorrows will bring light and peace.

H. C. MCDOUGAL.

"The Pace That Kills"

is overwork—

makes no difference what kind. Using greasy and inferior soaps is one road to premature decay—sore hands—sore hearts—clothes never clean.

Not so when

KIRK'S AMERICAN FAMILY SOAP

is used. Cheerfully proceeds the labor of wash-day with health and long life assured. Hands all right—hearts light—clothes pure and white as a Greenland snowdrift.

JAS. S. KIRK & CO., Chicago.

Dusky Diamond Tar Soap. Makes the Skin Soft and Smooth.

FOR SALE.

Choice First Mortgage Securities, netting investors 7 per cent per annum.

Address

MUTUAL HOME IMPROVEMENT CO.,

161 La Salle St., Chicago.

5 TRACTS about SCIENCE and RELIGION, showing the relation of the two and how the great religious beliefs of the world have been affected by the doctrine of Evolution. Blake, Potter, Powell, Savage and Simmons are the writers. All mailed for 10 cents.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

What they say about Unity.

A mother in Brookline, Mass:

"It has done so much for me and my children that I cannot let this moment pass without expressing my sympathy and interest in it. It comes to me always as a strong helper. I take it to my breakfast table oftener than any other paper, and in and out of Boston, to read articles aloud to friends till it is sometimes worn out. No matter about the paper and print, it is simple and light and always has a true, strong word for me and for many. I send five new subscribers.

From a minister of the Middle States conference:

"I am not a little interested in your brave efforts to carry UNITY on. I doubt not it will succeed. I am immensely interested in its advocacy of a Free Church; that is one of the great needs — a church broad enough to hold all who seek to live the higher life and promote the common weal, let them believe what they may. Another great need is that of a warm human love such as will put to shame the dominant Phariseeism. This also is to be found in UNITY.

From Wisconsin:

"Please find enclosed one dollar for my renewal of UNITY. I am glad that it is to be placed on a sure foundation. P. T. Barnum left in his will $50,000 for the benefit of the Universalist Publishing House. Oh, that some rich man would help Unity to half of that amount as a benefaction! What an amount of good it would accomplish!"

From one who has good judgment, and who thought UNITY had better die:

"In spirit UNITY is one of the noblest papers; in range of editing, one of the narrowest papers; for general interest one of the dullest papers; and in mis-spellings, mis-punctuations, bad grammar and badly constructed sentences, I really know not its equal, though perhaps there is one."

An Indianapolis friend writes:

"For many years I have been accustomed to read UNITY with much pleasure, and the mere suggestion of death to UNITY was a cool wave but now that the life is to be preserved, and its beauty and usefulness increased I am satisfied."

From a student at the Divinity School at Cambridge:

"I trust UNITY may soon overcome its present difficulty; I do not think it can be spared. It was largely through its influence that I am here now working for the Unitarian ministry."

A Meadville, Pa., lady writes:

"UNITY, I am sure, is doing a work which the world needs, and at any sacrifice we must keep its flag floating. I trust the coming year will be one of great prosperity to the UNITY household."

From a Battle Creek friend:

"Here is my dollar in payment for UNITY for one year, and with it go my best wishes for your success in your brave attempt to establish the fearless little paper on a paying and permanent basis."

From a San Francisco subscriber:

"I send my renewal to dear UNITY and a subscription for a copy to help our cause in Japan."

AN antiquary says the telephone has been known in India for thousands of years. No wonder the Hindoos have all become imperturbable philosophers.

"JOHNNY, what are you going to be when you get to be a man?" "I am going to be a boy preacher," replied Johnny, confidently. — *Washington Star.*

IN spite of the magazine editors, the poorest poetry passes as first-class matter in the postoffice.—*Springfield Union.*

WHY PAY DEALER'S PROFIT? $2.75 buys a $9 White Reed Baby Carriage, freight prepaid, shipped on 10 days' trial. Latest design and style. Perfect, reliable and finely finished. Nothing but the best material used and warranted for 3 YEARS. We have been in the manufacturing business many years, and are reliable and responsible: make and sell nothing but what we can guarantee as represented, quote lowest factory prices. Write to-day for our large free catalogue, which is one of the most complete ever published.
OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

BLESSED BE DRUDGERY—A sermon by W. C. Gannett, 5c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

HORRORS OF DYSPEPSIA

Mr. J. L. MONTGOMERY,

Ex-Clerk Circuit Court, and Editor "Democrat," Marshall, Ill.

Suffered as only a Dyspeptic can Suffer.

Had given up all Hope of ever being Cured.

NOW EATS THREE MEALS A DAY,

THE RESULT OF TAKING

Ayer's Sarsaparilla

The strongest recommendation this wonderful medicine has, comes from those who have been cured by taking it. Read what Mr. MONTGOMERY says:—

"I was raised on a farm, and was, up to six years ago, always used to manual labor, and plenty of fresh air. At that time, however, I changed my occupation, went into an office, and it was but a little while after that when my appetite almost wholly disappeared. My digestion was not good, and I had given up hope of ever being cured. For two years I suffered untold pain and agony, such as only a dyspeptic can suffer. At last I began to take Ayer's Sarsaparilla for this complaint, and by the time I had used six bottles I was as well as ever. The cure was most effectual. I can now eat my three meals a day, sleep soundly, and am never bothered with symptoms of dyspepsia. **Ayer's Sarsaparilla indeed cures.** It cured me, and if anyone will take it according to directions, it will cure him. I believe that this medicine will cure the most aggravated or chronic case of dyspepsia or indigestion on record, and I can recommend it most heartily and confidently to all who will use it."

Ayer's Sarsaparilla

Cures others, will cure you

Charles H. Kerr and Co.

WILL REMOVE

Before the end of April from 350 Dearborn Street to

175 MONROE STREET, CHICAGO.

Meanwhile we wish to close out our miscellaneous stock of paper scientific books to save the annoyance of moving them. Our supply of the numbers not here named is already exhausted. Upon those still on hand we make the following special rates to UNITY subscribers provided the money is sent us before April 15th. The price of each single number is 15 cents and of each double number 30 cents.

For $1.00 we will send postpaid books to amount of $1.20, that is, eight single numbers or their equivalent in double numbers.

For $2.00 we will send postpaid books to amount of $2.55, that is seventeen single numbers or their equivalent.

For $5.00 we will send postpaid books to amount of $7.05, that is forty-seven single numbers or their equivalent.

To any one sending with the cash for 50 or more numbers in one order, we will send them by express at the rate of 10 cents for single numbers and 20 cents for double numbers.

Keep this list; it will not appear again.

3. Physics and Politics. An application of the principles of Natural Science to Political Society. By Walter Bagehot, author of "The English Constitution."
4. Man's Place in Nature (*with numerous illustrations*). By Thomas H. Huxley, F. R. S.
5. Education—Intellectual, Moral and Physical. By Herbert Spencer. This we have also in cloth, large type, at 75 cents.
6. Town Geology. With appendix on Coral and Coral Reefs. By Rev. Charles Kingsley.
7. The Conservation of Energy (*with numerous illustrations*). By Balfour Stewart, LL. D.
8. The Study of the languages, brought back to its true principles. By C. Marcel.
9. The Data of Ethics. By Herbert Spencer. This we have also in cloth, large type, at 75 cents.
10. The Theory of Sound in its Relation to Music (*numerous illustrations*). By Prof. Pietro Blaserna.
18. Lessons in Electricity (*sixty illustrations*). By John Tyndall, F. R. S.
21. The Physical Basis of Life, with other essays. By Thomas H. Huxley, F. R. S.
22. Seeing and Thinking. By William Kingdon Clifford, F. R. S.
23. Scientific Sophisms. A review of current theories concerning Atoms, Apes and Men. By Samuel Wainwright, D.D.
24. Popular Scientific Lectures (*illustrated*). By Prof. H. Helmholtz.
25. The Origin of Nations. By Prof. Geo. Rawlinson, Oxford University.
26. The Evolutionist at Large. By Grant Allen.
27. The History of Landholding in England. By Joseph Fisher, F. R. H. S.
28. Fashion in Deformity, as illustrated in the customs of Barbarous and Civilized Races (*numerous illustrations*). By William Henry Flower, F. R. S.
29. Facts and Fictions of Zoology (*numerous illustrations*). By Andrew Wilson, Ph. D.
30. The Study of Words. Part I. By Richard Chenevix Trench.
31. The Study of Words. Part II.
32. Hereditary Traits and other Essays. By Richard A. Proctor.
33. Vignettes from Nature. By Grant Allen.
34. The Philosophy of Style. By Herbert Spencer.
40. The Evidences of Organic Evolution. By George J. Romanes, F. R. S.
41. Current Discussions in Science. By W. M. Williams, F. C. S.
42. History of the Science of Politics. By Frederick Pollock.
44. The Dawn of History. Part I. By C. F. Keary, of the British Museum.
45. The Dawn of History. Part II.
46. The Diseases of Memory. By Th. Ribot. Translated from the French by J. Fitzgerald, M. A.
47. The Childhood of Religion. By Edward Clodd, F. R. A. S. This we have also in cloth binding, together with "The Birth and Growth of Myth," and "The Childhood of the World," the three in one for $1.00.
52. The Diseases of the Will. By Th. Ribot. Translated from the French by J. Fitzgerald.
53. Animal Automatism and other essays. By Prof. T. H. Huxley, F. R. S.
54. The Birth and Growth of Myth. By Edward Clodd, F. R. A. S.
55. The Scientific Basis of Morals and other Essays, By William Kingdom Clifford, F. R. S.
56. Illusions. Part I. By James Sully.
57. Illusions. Part II.
58. The Origin of Species. (Double number.) Part I. By Charles Darwin.
59. The Origin of Species. (Double number.) Part II. This we have also in cloth, the two parts in one volume, for $1.25.
61. Miscellaneous Essays. By Richard A. Proctor.
62. The Religions of the Ancient World. By Prof. Geo. Rawlinson, Univ. of Oxford. (Double number.)
63. Progressive Morality. By Thomas Fowler, LL.D. President of Corpus Christi Coll., Oxford.
64. The distribution of Animals and Plants. By A. Russell Wallace and W. T. Thistleton Dyer.
65. Conditions of Mental Development, and other essays. By William Kingdon Clifford.
66. Technical Education: and other Essays. By Thomas H. Huxley, F. R. S.
67. The Black Death. An account of the great Pestilence of the 14th century. By J. F. C. Hecker, M. D.
68. Three Essays. By Herbert Spencer. Special number.
69. Fetichism. A Contribution to Anthropology and the History of Religion. By Fritz Schultze, Ph. D. Double number.
70. Essays Speculative and Practical. By Herbert Spencer.
72. The Dancing Mania of the Middle Ages. By J. F. C. Hecker, M. D.
73. Evolution in History, Language and Science. Four Addresses delivered at the London Crystal Palace School of Art, Science and Literature.
74. 75. 76. 77. The Descent of Man, and selection in relation to sex (*numerous illustrations*). By Charles Darwin. *Nos.* 74, 75, 76, *are single Nos.;* No. 77 *is a double No.*
78. Historical Sketch of the Distribution of Land England. By William Lloyd Birkbeck, M.
79. Scientific Aspect of some Familiar Things. W. M. Williams.
82. Illusions of the Senses; and other Essays. Richard A. Proctor.
83. Profit-sharing Between Capital and Labor. essays. By Sedley Taylor, M. A.
84. Studies of Animated Nature. Four Essays Natural History. By W. S. Dallas, F. L. S.
85. The Essential Nature of Religion. By J. Allanson Picton.
86. The Unseen Universe, and the Philosophy of the Pure Sciences. By Prof. Wm. Kingdon Clifford, F. R. S.
87. The Morphine Habit. By Dr. B. Ball, of the Paris Faculty of Medicine.
88. Science and Crime, and other Essays. By Andrew Wilson, F. R. S. E.
89. The Genesis of Science. By Herbert Spencer.
90. Notes on Earthquakes; with Fourteen Miscellaneous Essays. By Richard A. Proctor.
91. The Rise of Universities. By S. S. Laurie LL. D. (Double number.)
92. The Formation of Vegetable Mould through the Action of Earth Worms. By Charles Darwin LL. D., F. R. S. (Double number.)
93. Scientific Methods of Capital Punishment. By J. Mount Bleyer, M D. (Special number.)
94. The Factors of Organic Evolution. By Herbert Spencer.
95. The Diseases of Personality. By Theo. Ribot Translated from the French by J. Fitzgerald M. A.
98. Cosmic Emotion: Also the Teachings of Science By William Kingdon Clifford. (Special numbers.
100. Science and Poetry, with other Essays. By Andrew Wilson, F. R. S. E.
101. Æsthetics; Dreams and Association of Ideas By Jas. Sully and Geo. Croom Robertson.
102. Ultimate Finance; A True Theory of Co-operation. By William Nelson Black.
103. The Coming Slavery: The Sins of Legislators The Great Political Superstition. By Herbert Spencer.
105. Freedom in Science and Teaching. By Ernst Haeckel, of the University of Jena. With a prefatory note by Prof. Huxley.
106. Force and Energy. A Theory of Dynamics By Grant Allen.
107. Ultimate Finance. A True Theory of Wealth By William Nelson Black.
108. English, Past and Present. Part I. By Richard Chenevix Trench. (Double number.)
109. English, Past and Present. Part II. By Richard Chenevix Trench.
110. The Story of Creation. A Plain Account of Evolution. By Edward Clodd. (Double number.) We have this also in cloth at 75 cents.
112. Psychology of Attention. By Th. Ribot. Translated from the French by J. Fitzgerald, M. A.
113. Hypnotism. Its History and Development By Frederick Bjornstrom, M. D., head physician of the Stockholm Hospital, Professor of Psychiatry. Late Royal Swedish Medical Councilor. Authorized translation for the second Swedish edition by Baron Nils Posse, M. G., director of the Boston School of Gymnastics (Double Number.)
114. Christianity and Agnosticism. A Controversy Consisting of papers contributed to *The Nineteenth Century* by Henry Wace, D. D., Prof Thomas H. Huxley, The Bishop of Peterborough. W. H. Mallock, Mrs. Humphry Ward. (Double Number.)
115. Darwinism. An Exposition of the Theory of Natural Selection, with some of its Applications. Part I. By Alfred Russel Wallace, LL. D. F. L. S., etc. Illustrated. (Double Number.)
116. Darwinism. an Exposition of the Theory of Natural Selections, with some of its Applications, Part II. Illustrated. (Double Number.) We have this also in cloth, the two parts in one volume, at $1.25.
117. Modern Science and Modern Thought. By S. Laing. Illustrated. (Double Number.)
118. Modern Science and Modern Thought. Part II. By S. Laing. We have this also in cloth, the two parts in one volume, at 75 cents.
119. The Electric Light and the Storing of Electrical Energy. (Illustrated). General Molloy, D.D., D. Sc.
121. Utilitarianism. By John Stuart Mill.
122. Upon the Origin of Alpine and Italian Lakes and upon Glacial Erosion. Maps and Illustrations. By Ramsey, Ball, Murchison, Sutder, Favre, Whymper and Spencer. Part I. (Double Number.)
123. Upon the Origin of Alpine and Italian Lakes, Etc., Etc. Part II.
124. The Quintessence of Socialism. By Prof. A. Schaffle.
125. Darwinism and Politics. By David G. Ritchie, M. A. Administrative Nihilism. By Thomas Huxley, F. R. S.
126. Physiognomy and Expression. By P. Mantegezza. Illustrated. Part I. (Double Number.)
127. Physiognomy and Expression. Part II. (Double Number.)
132. The Evolution of Sex. By Prof. P. Geddes and J. Arthur Thompson. Illustrated. Part I. (Double Number.)
133. The Evolution of Sex. Part II. (Double Number.)
134. The Law of Private Right. By Geo. H. Smith. (Double Number.)
140. What is Music? With an appendix on How the Geometricel Lines have their Counterparts in Music. By Isaac L. Rice.
141. Are the Effects of Use and Disuse Inherited? By William Platt Ball.
142. A Vindication of the Rights of Woman. By Mary Wollstonescraft. With an introduction by Mrs. Henry Fawcett. Part I. (Double Number.)
143. A Vindication of the Rights of Woman. Part II. (Double Number.)
144. Civilization: Its Cause and Cure. By Edward Carpenter.
145. Body and Mind. By William Kingdon Clifford.
146. Social Diseases and Worse Remedies. By Thos H. Huxley, F. R. S.
147. The Soul of Man under Socialism. By Oscar Wilde.
148. Electricity, the Science of the Nineteenth Century. By E. C. Caillard. (Illus.) Part I. (Double number.)
149. The same. Part II.
150. Degeneration: A Chapter in Darwinism. Illustrated. By E. Ray Lankester, M. A. LL. D., F. R. S.
151. 152. 153. 154. 155. 156. 157. 158. Mental Suggestion. By Dr. J. Ochorowicz.
Part I. (Double number.)
The same. Part II. (Double number.)
The same. Part III. (Double number.)
The same. Part IV. (Double number.)
159. Modern Science. The Science of the Future. By Edward Carpenter.
160. Studies in Pessimism. By Schopenhauer.
161. 162. Flowers, Fruits and Leaves. Illustrated. Sir John Lubbock, F. R. S. (Double number.)
163. 164. Glimpses of Nature. Part I. Illustrated. By Dr. Andrew Wilson, F. R. S. E. (Double number.)
165. The same. Part II
166. Problems of the Future. Part I. By Samuel Ling.
167. Problems of the Future. Part II. (Double number.)
168. The same. Part III. (Double number.)
169. The Moral Teachings of Science. Araballa B. Buckley.